

MILES CHRISTIANVS

OR

(11)

A iust Apologie of
all necessarie writings and
writers,

Specialie of them which by their la-
bored writings take paines to build
vp the Church of Christ in
this age

*And in a publike, and diffamatorie Epistle
lately set forth in Print, are vniuſtly
depraued.*

1. Tim. 3. 20.

*Them that sinne rebuke openly, that the rest also may
feare.*

Allowed by auctority.



L O N D O N

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To Miles Mosse, Minister of the
Word, and Bachelor of Diuinity

Miles Christianus wisheth more soundnes
*of iudgement, more substance of learning, with more
wisedome and discretion in all his actions.*



*On haue published of late, Maister
Mosse, a little Treatise entituled, A
short Catechisme, &c. you fore-saw
I doubt not, whither it shoulde go, from
what, into whose hands it would come,
how many eies would see, and how
many eares heare it, and heare of the
same: and therefore vpon mature deliberation (for may
I thinke otherwise?) you commended it (yet the worke
of other heads) and your selfe withal (the corrector and
abridger thereof) with many titles and notable words vn-
to the present age, and posterity to ensue. Of which Booke
I haue nothing, or verie little, but of the Preface, or dedis-
catorie Epistle of yours (which I woulde to God had neuer
beene written, or more Christianly, soberly, and aduisedly
penned) I haue many thinges to say.*

*Nowe that you may perceiue my quarrell against you
is iust, not picked by mee, but ministred by your selfe, I
haue sette downe all your wordes, without either adding
vnto, or taking from them any whit: and where you*

THE EPISTLE.

say well, you shall haue the praise due for good desertes, but where you haue slidde from the truth, and breached unsound and noysome assertions, I haue both laide them open, and confuted them also, for your owne good, if admonished you will see your faultes, and reforme your iudgement; and for the common benefit of our Church and Countrey, to whose seruice, I haue dedicated my selfe and studies.

And this haue I done (as hee knoweth to whome the verie ground not of mine onely, but of your writing also is known) not of any settled ill-will to your selfe, to whome I wishe all good, but through an vtter detestation of your Paradoxes, which neither for mee had beene confuted in an open booke, had not they by your selfe to the great dishonour of God in a publike writing, and vulgar tongue both in Towne and Countrey, beene dispersed.

I am no aduersarie to your person, but to your opinions, which if you change, I am changed; if not, assure your selfe to heare that you would not, when you will persist to holde that you should not maintaine.

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Miles Mosse.

To the right Reuerende Father in God,
Edmond, by Gods permission Bishop
of Norwich. &c.

There is no ende of making manie bookes, saith the Preacher. And he spake the truth, whether we respect the varieties of matter and inuention, whereof there was neuer measure in anie age, or whether we respect the multitude of writings which haue ouerflowed all the bankes of modestie and discretion in this present age: The one I ascribe vnto the varietie of wits: The other to the iniquitie of the time.*

*Vnto true.
For manie
ages had no
writings at
all.

Miles Christianus.



Here is no end of making many books, said the Preacher: and he said truly: and his ende in saying so was exceeding good, and neither to discourage any man from writing, nor to estrange any godly man or woman from reading holy bookes. He was no aduersarie vnto any good helpe vnto godlines, whether it be writing or preaching, much or little: and his owne practise, which uttered three thousand Proverbs, and made a thousand and five songs, ^a and diuers bookes besides ^b, and the practise of the Prophets after him, and of the Apostles, Euangelists, and other holy men after them also do shew both the good vse, and great neede men haue of bookes in euerie age.

a 1. King. 4.
33.
b The Pro-
uerbes,
Preacher.
Canticles.

But what is your ende M. Mosse in alleaging this saying of the Preacher There is no end of making manie bookes? I feare me you ayme not at that marke which the Preacher bid: you haue another ende then he had, and therefore your

meaning is corrupt.

Indeede the varietie of matter and inuention in all ages hath bene wonderfull: yet can you not saie, and say truly, it was without measure, vnlesse you condemne simply the varietie of wits, and inuention, which are the worthe gistes and graces of almightie God, bestowed vpon man, nor that this varietie of matter and inuention hath bene manifested in all ages by written bookes. For both the heathen people were a long time without the benefite of bookes, and the Jewes, and Church of God, till Moyses daies (which was many ages from the creation of the world) utterly voyde of all helpe of the written word. And saie you not your selfe within a few lines after, the writings of the ancients were few? If fewe, how were they without measure: And if beyond all measure, againe how were they fewe?

Contrariety.

Last of all, interpreting the saying of the Preacher so as if he spake onely of this present age, and latter time where in we liue, you mistake him much. For albeit he foresawe the multitude of writings that were to come abroade in the latter daies, yet, no doubt, he ment properly the writings which he saw were attempted in his daies, or extant in the world afore his time, which neither can be said to ouerflow, or to haue ouerflowed the bankes of modestie and discretion, because there be multitudes of them: that is no sufficient cause, yea no cause at all. Of good things the more, yea the greater multitudes, the better, and there be multitudes of writings, which you dare not without impudencie enough to haue ouerflowed the bankes of modestie and discretion. And of such bookes it is not the iniquitie, but the felicitie of the latter time to haue good store.

Miles Mosse.

* Valeur.

* Vnities

*The Writings of the ancients were * few, but such as were an honor to themselues, and benefite to posteritie. The writings of this time are manie, but * such as disturbe the Church; and some out their founders shame.*

Miles

Miles Christianus

You write your pleasure of all writers both ancient, and of this time: but instructively of each, brisowely of all. And that you maie palpably see and perceiue both the truth of mine, and the falshood of your wordes, I will befo:e your eies place some propositions pregnantly arising from your verie speech.

Miles Mosse.

The writings of the ancients were few.

Miles Christianus.

You do no sooner see this, but me thinkes, the red colour commeth into your cheeks. Were the writings of the ancients but few? What ancients meane you that were but few? The Schoole-men and others, immediately afo:e our time, or the fathers, and other writers afo:e them? Or the Apostles, Euangelists, prophets afo:e them? Or the Ancient Heathen, whether philosophers, orators, historiographers, or poets? If you meane the Schoole men, and our immediate predecessors, read our countrie man Bale, onely for English writers, ⁽¹⁾ and he will confute you: If the fathers of the Church, read Gennadius, ⁽²⁾ S. Ierome, ⁽³⁾ Trithe-
mius ⁽⁴⁾ and they will confute you: If the prophets, Euangelists, and Apostles, consider their wo:kes, their persons, their preachings, compare the number of them which wrote, with them that preached and wrote not, and all of them with the learned men, and writers of our time, and you will saie, all thing waied, that both their examples are prouocations, for all able men to write, and that neither the writers, nor writings were few: If the ancient philosophers, and such like, if you call into minde either the famous librarie of P. Ptolomie in Egypt replenished with seuentie thousand volumes of writings ⁽⁵⁾, or that other Librarie at Alexandria, wherein were contained foure hundred thousand bookes, all at one time by a

1 I. Bale de
Scrip. Angli-
cis
2 Gennadius
de illust. viris
3 Hieroni-
mus de eccl.
scrip.
4 Trithe-
mius de eccl.
scrip.

5 Dion. Car-
thul. de vici-
Chr. l. 2. ar.
17. reg. 4.

f Paulus O.
rosius hist.
1.6. c. 15.
Plutar. in
Cesar. & in
Dion. 1.42.
Bodinus
meth. Pres
fat.
h Gesnerus
Biblioth.
i Simlerus.
Biblioth.

mischance of fire consumed (f), or the five thousand treatises which Diomedes wrote *De re Grammatica* (g) you will not say, I thinke, their booke and writings were but fewe: If these you meane, or any of these, or any other Ancients besides these, both the common voyce of all learned men, and the publike writings of Gesner (h), Simler (i), and many more will say that *Miles Mosse* is little sene in the writings of the Ancients, if he say the writings of the Ancients were but fewe.

Miles Mosse.

The writings of the Ancients were an honour unto themselves, and a benefite unto posteritie.

Miles Christianus.

This is untrue, if you meane generally all the Ancients, if some of them, it is also untrue in many respects, wlesse you vnderstand by Ancients onely the ancient Prophets, Euangelists, & Apostles, the very penners of the Canonick Scriptures. For the other Ancients for the most part eyther by all their doings, or by some things which they wrote, purchased small honour, or none at all vnto themselves, and benesited no iot the posteritie by their writings. Loke into the writings of the ancient whether Scholemen (a), Heretikes (b), or Fathers, whereof none were free altogether from errors, and ill opinions (c) and you shall finde it true.

a Erasmus in
sua Theol.
vers. meth.
b D. August.
Epiphani.
Hieronius
Philastrius
c Ecclesiast.
hist. singulis centurijs
præter primam. c. 4.

de here-
sious.

Miles Mosse.

The writings of this time are many.

Miles Christianus.

This is another vnt ruth being vttered, as it is, comparatively, and in respect of former dayes and times.

of Bookes and Writings.

5

I shewed you afoze of one man which of Grammer wrote
fife thousand bookes: Digen wrote as manie (a), yea a thou-
sand moe (b) though of other matters, S^r. Augustine wrote so
many bookes that Writenhemius is of belæse, that no man is
able either to read them, or to come by them (c). I tolde you
also of one librarie that had in it at one instant foure hundred
thousand volumes of severall writings. Can you name, I say
not that man which of Grammer, but that man which of any
matter within this age hath written & published seven thou-
sand bookes, or so much of his owne doing as no one man in
his whole life is able to peruse: And where in England, yea
in all Christendome will you finde in one Librarie, I had al-
most sayd in all the publike Libraries fower hundred thousand
bookes, as was in that one at Alexandria: And that at such a
time as there were not so notable meanes by printing speedely
to spread abroad and disperse the labors of men, as now in these
dayes: And yet is it true that the writings of these dayes be
manie, and of the Ancients, fewe?

a Tricenhem.
l. de ec. scrip.
Acotius
Stratagem.
Satanæ li. 6.
b Actes and
Monu. vol. 1.
f. 79.
c Lib. de Ec.
scrip.

Miles Mosse.

*The writings of this time disturbe the Church, and some out
their founders shame.*

Miles Christianus.

Had you not left-off quite to blush, you would haue bene
ashamed euer thus to haue written. These wordes they de-
serue not by writing to be confuted, they would publicly by
authoritie be corrected. Do the writings of this time disturbe
the Church, & some out their founders shame: True it is in
deede of those writers wherof both Cornel. Agrippa in his (a),
and M. Caluine in his (b), & of our Country both M. Ascham
in his time (c), and M. Rainoldes of later time (d) hath com-
playned: true also of the writings of Martin Marprelate and
such like, which all good men doe abhorre, they disturbe the
Church, and some out their founders shame. But will you
argue thus, Some writings of this time disturbe the Church,

a Epist. ad L.
Capel.
b Prefat. in
Gal. transl.
Biblie a P.
Rob. editam
in Cal. Epist.
f. 391.
c In his Schol
master pag. 16
d Prefat. ad
Acad. Oxon.
præfata thes.
sibus suis.

Ascham
Caluine
Martin
Marprelate

March. 3. 16

et. therefore the writings of this time do disturbe the Church, and some out their founders shame: Do you so malice, or detest some, that because of them which you like not, you will utterly condemne all, as did Herod all the Infantes of two yeares old and vnder, because he hated Christ (c): Or rather thinke you in good earnest, that the writings of this time disturbe the Church, and some out their founders shame: If you thinke as you write, most wicked you of all men, that so doe thinke: wooper, that so dare write: If you thinke not so badly of the writings of this present time, as you doe write, then dissembler you that write otherwise then you thinke, and of all most foolish, that no better doe consider what you doe write:

I thanke God, Miles, I haue receiued that sweetenes and profite by the writings of this time, that I thinke it no small portion of happinesse both of this time to haue them, and of mine to heare and read them, and can not with patience endure to heare them so in publike writing defaced. And therefore in the zeale and courage of a Christian Souldier I write it, and write vnto you, either reuoke these wordes, and giue a better testimonie of them by whom both you, and the whole Church is the better, or assure your selfe you will heare of this Hereticall blasphemie, where and when you would not.

Miles Mosse.

If the Heathen Philosopher liued, which inhibited his Schollers the first seuen yeares from speaking: how sharply would hee censure manie hastie heades of our dayes, which take penne to write, before they knowe to speake, I say not learnedly as Schollers, or religiously as Christians, but sensibly as men of reason and vnderstanding.

Miles Christianus.

These wordes be yet more moderately spoken than the former: howbeit not truely neither, vnlesse you vnderstand them of publike writers. Now if any thing come abroad that is so
saure

farre from being learnedly and christianly, that it is not sensibly done, the boldnesse of them is great that so dare write, but the negligence of them greater that should, and will not eyther restraîne such woorkes before they come abroad, or punish the authoꝝ for publishing their follies. And an heauie account are they to make which either diuulgate, or suffer any thing to come abroad vnlesse it be both sensible, Christianlie, and in some measure scholerlie performed.

I am a plaine fellowe, Miles, and get not my liuing by dissimulation, I tell you as I thinke, had some men done their partes this Pistle of yours had neuer come abroad.

Miles Mosse.

The Apostles rule is quite forgotten, Be swift to heare, and slowe to speake: and men are become like windie instruments, readie to speake as soone as they receiue breath, though they giue an harsh & vncertaine sound: whereof it commeth to passe, that many read much, and learne little, because many that know litle, haue presumed to write much.

Miles Christianus.

The Apostles rule is quite forgotten, you say: but you haue quite forgotten your selfe in saying so. His rule is both known and practised of some, or else you condemne euen all the Millitant Church in this worlde: but of some, indeede, it is better known then practised, and of some so forgotten, as if it had neuer bin knowen, the more is the pittie.

In these wordes you note thre sortes of men, Speakers, Readers, and Writers: the first, that will speake before they haue learned: the next, that reade much, and learne little: the last, that knowe little, and yet presume to write much. Nowe had you as wisely, as you haue roundly deliuered your minde, your wordes had bene to be accompted of, but seeing you so write of all thre, as no man can tell against which, or what,

or vpon what ground you write, blame me not though I doe
 deeme you none of the wisest Writers. And be your selfe iudge
 whether you were with or besides your wits when thus you
 wrote. And me are become like windy instruments, ready
 to speake as soon as they receue breath, though they giue
 an harsh & vncertain sound. Whereof it comes to passe, that
 many reade much, & learne litle: because many that know
 litle, haue presumed to write much. All out of iointe.
 The first sentence agreeing nothing with that going afore in
 your Epistle, in which you spake wholie of writing, and in
 that of speaking: the next answering nothing vnto the other,
 where you enter into the speech both of reading and writing,
 and utter nothing of speaking, and yet all so with Coniuncti-
 ons either copulatives or canall are linked together, as if they
 depended directly one thing vpon an other, when they do no-
 thing lesse. You are not to write against vn sensible Wri-
 ters, that write so without sense and reason your selfe. How-
 beit, whatsoeuer your deliuerie be, your meaning is to point at
 the corruptions of Speakers, Readers, and Writers in this
 age. And surely, I commend you for your integritie in this
 respect that you will not so write against one, but you will
 also by the way speake of other faultes. Yet two thinges I
 cannot but mislike in you, one is, that you delight so in Ge-
 neralities, that what is the true sense and meaning of your
 wordes cannot be vnderstood: which is surely a great fault in
 a Writer (a speciall grace of writing being perspicuitie) the
 other is, that vaine. I will not say enuiously, you speake of
 some thinges as faultie, when they are not so. But you shall
 see your selfe:

Miles Mosse.

Men will speake before they haue learned.

Miles Christianus.

I take it by Speakers *κατὰ τοὺς* you meane Preachers,
 yet not all, but some who are become, you say, like windie in-
 struments, ready to speake as soon as they receiue breath,
 though

though they giue an harsh and uncertaine sound. Which had you uttered plainly, as you doe it as other things, couertly, you had spoken well, and with commendation, for there bee such indeede, and they deserue to be touched, and sharply to be taken by. Against whome, as well as your selfe, I coulde say much, but I spare them at this time in some respects. Many good men crie out of them. There is little difference betweene some of our Sermons, and the bare reading of ignorant Ministers, saith one (a). Such crie out for a learned Ministerie, themselves being vnlearned, saith another (b). There be too too many, who to auoide the infamie of vnpreaching Ministers, are bold beyond their strength to fly without wings, to the great dishonor of the name of God, offense of his people, and incouragement of the aduersaries of his trueth, saith a third (c). *Nominatim aliquos e referre possem*, saith Melancthon (d). So saie I, some such I coulde name: and I coulde name some, other wise of name, who, not because they want learning, but for that they are too carelesse and negligent, handle the worde but too irreuerently. Such men, though they preach much, yet they profite little, nay, doe great hurte by their example. The yong Cocks learne of the olde to crowe.

a T.W. Vpō
certaine vers
ses Rom. 8
p. 11.
b T.C. In
his admon.
to the pro-
ple of Eng.
2. 47.

c Sophro-
nistes.
d Ad Mart.
Sideman,
epist.

Miles Mosse.

Anie reade much and learne little.

Miles Christianus.

Them which reade much, and learne little, blame not: for Learning, whether it be great or small, is no reproch. It is the greater praise I grant, to reade much, and learne much: yet are they praise-worthy that learne anie thing, though it be but little, by their reading.

They which reade much, and learne little, are to be praised, and pittied: praised, for their painefull reading, pittied, because they reade and profite no more. Yet are they not to be disinai- ed from reading, but to be incouraged thereunto, and withall, aduised in their much reading, to vse more diligence.

If many that reade much, learne little, I maruell how many which reade little, can learne much : he can neuer be well learned, which is not wel read.

Blame them not which reade much, but blame them who haue no care to reade . It is no fault to reade much, but to reade little or nothing, if we can and may reade, is an hainous fault.

I wot well, a man may be a good christian, though he can
a Rom. 10. 17 not, and therefore doe not reade. For, (a) Faith commeth by hearing ordinarily, and not by reading: yet can I not see without a miracle, howe any man can procure a good diuine, without god reading . The same Spirit that saith (b) Preach the word, be instant in season & out of season : the same dooth say, (c) Giue attendance to reading, that is, reade much.

b 1. Tim. 4. 2

c 1. Tim. 4. 13

They doe well then that reade much, but they which can and may, and ought, and yet will not reade, and reade much, offend the Lord. God in his righteous iudgement giueth those men by many times to folowe the fancies of their franticke braine, because they like better of their owne idle speculations, then to be conuersant in the writings of holie men.

Neuer looke that our Church shall be free from these hostile dissentions, till either manie that preach much, do reade more, or they of the Spinisterie which reade much, be the Preachers.

Miles Mosse.

Manie that reade little presume to write much.

Miles Christianus.

It is of Writers as of Speakers many times, the more ignorant, the more impudent. The emptiest vessels make the loudest sound : and the Parrat will prate when the Nightingale will not sing.

Those men that will either speake or write before their time, I mislike and condemne so much as your selfe.

Of idle we haue but too much, but of learned and godlie writings, we haue but too few, and can neuer haue too much.

It were a golden world, if men would do that good vnto the Church

Church and Common weale which they are bounde. The woꝛlde is not of golde noꝛwe, but of earth. Seeing the best learned in these dates take not the most paines: and good men, though of inferioꝛ giftes, doe their best indencours to doe good, be thankfull vnto these, by whome you do oꝛ may reape commodities, but blame those foꝛ not doing their partes.

He is a foole that will no siluer because he can get no golde: & they are no wise men that despise the meane graces of God, (if any grace of God be meane) seeing they can haue no vse of the best mens gifts, oꝛ moze truly of the moze notable gifts in woꝛser men. Foꝛ I count him the best man, not which hath the most and best giftes, but which imployeth his talents to the greatest advantage of his Maister.

And take heede how you despise any wisdomme and knowledge offered you from the Loꝛde, by a man whose learning is but litle, & his writing much, oꝛ because a man knoweth litle, and yet writeth much, except you can shewe that his knowledge oꝛ writing is not sincere. Least by the iudgement of the Almighty (who euen so punisheth commonly as wee do offend) it come to passe, that you be despised your selfe, seeing other me of greater learning, and moze giftes, are either silent, oꝛ moze sparing of there speeche then your selfe. Which that you may auoyde, make moze pretious accompt of them which write much, though they know litle, their litle knowledge foꝛ substance being the knowledge of Gods Church, and their manifold writings consonant vnto the holy Scriptures.

Miles Mosse.

And yet as the Grecians intituled their writings xvpiα, as if when a man tooke their bookes in his hand, he tasted an hony Combe with his lippes: so these men omit no titles for their books, which may expresse either the excellency of the matter, or the conceited wit of the author. But a man that boasteth of false liberality is like cloudes, and winde with-out raine, saith Salomon.

Plinius secundus ad diuum Vespasianum.

Prou. 25. 4.

A iust Apologic

Miles Christianus.

And is it a fault in your opinion to giue apt Inscriptions vnto excellent matter: or to giue witty titles vnto ingenious writings: you are sharpe sighted, and very selfe conceited, if you can see more then all wise men can, but very singular in condemning that which all wise men doe commend.

A good part of the piety of the auncient Patriarches appeared in the good titles which they appropriated vnto their children. Writings are the fruite of mens industry, as children bee of the body. Blame not the parent if hee giue his childe a good name in whom hee knoweth nothing but well.

If euer the wit of our first parent Adam, appeared excellent, it was when hee ascribed to euery creature a proper name manifesting the disposition thereof (a). They are not baine which imitate his wisdom, but vnwise are they that follow not his steps.

But happely you dislike not them which giue apt titles vnto good matter, but which adorne ill matter with good titles. If such you meane, then know you that you are not the first, nor alone in so doing. For many mislike them so well as your selfe. The Arrians, and their imitators the Papists, are not more infamous in the Church, for terming themselves Catholikes, and yet be not so, nor they more odious before God, which say they are Iewes, and be not (b), then they are condemned both of God, and his Church which attribute good titles, vnto bad matter.

It is not the fault of booke onely, but of many men too, whose credite were nothing, were they not fronted with titles: which being taken away, they are as bad as the worst men. And as many chaines are but of copper within, though they bee gilded without: so many beautified with glorious titles, are quite destitute of the riches of true wisdom and holines, Pauls without, Sauls within, like this your Epistle carrying a shewe of substance and sincerity, and yet is very posse.

Miles Mosse.

*Vatru. Augustine did

*Augustine observed that our Saviour Christ preached much

a. Chryso-
stome in Gen.
hercil. 14.

b Reuel. 1. 9.

much, but wrot nothing. Manie * that haue the roome
of Christ at this daie, are giuen to write * much, though
they * preach little. And yet as Paule saide, He was not
sent to baptise but to preach, though both were necessarie
dueties of his calling, so must it be said of Pauls succes-
sors, preach they much in season, and out of season, write
they neede not, but as opportunity is offered, and occasion
doth serue.

not, but the
Pagans did
obscure so
much.
De consensu
Euan. lib. 1.
cap. 7.
* Vtrue.
There be vai-
rie few.
* Vtrue.
They write
but little.
1. Cor. 1. 17.
* Vtrue.

Miles Christianus.

You prosecute your writers verie hardly. Yet are they not
charged with any thing erroneous, or other wise offensive, by
them published. That which hitherto you misliked is their ve-
rie writing, and their writing much, and brandishing their
writings with excellent and wittie inscriptions. Whereby
you haue shewed your young head, but no learning at all. You
haue yet more to saie for the dissuading men from writing,
which I will particularly discusse that you may see the iniqui-
ty, or more truly the iniustnes of your complaint.

Of S. Augustine, which was the most mightie hammer
to breake the braines of heretikes into peeccs, in S. Ber-
nards (a), for his sound iudgement in religion the Prince of
all ancient Diuines, whether Greeke or Latin, in M. Be-
zaes iudgement (b) which expounded the scriptures, no
man so profoundly, which taught Christian behauiour,
no man so profitably which defended the Catholike
faith, no man more zealously (c), of this S. Augustine, I say
you write too abiectly, when you saie, Augustine obserued, as
if he were but Mosse. But I maruell not you write no more
reuerently of him, which is but one, (though a notable starre
in the Church) seeing you eclipse the gloie of all writings and
writers in this your Epistle.

Your citing of S. Augustine sheweth plainly how well
you read, if euer you read S. Augustine. He writeth indeede in
that place by you quoted how Christ he preached, but wrot
nothing, yet marke the place well, and you shall finde, how it

a Super Can-
tica ser. 20.
b In p. c.
epist. Pauli
ad Rom.

c Tricenar.
1. de ec. scrip.

is no obseruation of his, but an obiection of Pagans, who to discredit the writings of the Euangelists and Apostles (as you do the writings of good men,) objected, euen as you do now, Christ he preached, but wrot nothing, which S. Augustine doth answer.

Miles Mofe.

Christ preached much, but wrot nothing.

Miles Christianus.

Christ he preached much, it is true. For he taught in the Temple (d), in the daie he taught (e) and daily he taught in the Temple (f), and on the Sabbath daies (g) hee taught, and went about all Galile (h) and all cities and townes (i), teaching in their Synagoges, and preaching the Gospell of the kingdome. But that he wrote nothing, it is untrue. For he wrote more bookes than Paule, as he baptised more Disciples than John did (k), though neither he baptised, nor did write, but his Disciples for him, and in his name. For as it was not the Disciples that spake, when they preached, but the Spirit of their Father in them (l): So was it not the Disciples, and Apostles which wrote, when they did write, but the holy Ghost sent in Christ his name, brought all thinges to their remembrance (m), which they did write. So that the workes and writings of the Apostles, are undoubtedly the workes of Christ. And therefore the Apostles writing much, you can neuer in truth saie, Christ preached much, but wrot nothing. For he both preached, and wrot much, though he wrot not by himselfe as he did preach.

You say Christ he preached much, but wrot nothing, you may as well blame the Apostles, & al the Fathers, as any able man in these dayes for writing. For if euery action of Christ is necessarily to be imitated of his ministers, then did both the Apostles, and the Fathers ill, for writing, which Christ did not, and for writing much, when Christ preached much, but wrote nothing. And thou (holy Father S. Augustine, which hast out-gone all writers, (of thy coat since the Apostles time) both for number of books and for pro-

d Luk. 20. 1.

John 7. 14.

e Luk. 21. 37.

f Luke 19. 47.

g Luke 4. 31.

h Math. 4. 23.

i Math. 9. 35.

k John 4. 22.

Math. 10.

30.

m John 14.

6

fitable writings (n) euen thou hast sinned, and shalt answer for thy paynes, (though of neuer so good an intent) undertaken for the benefite of the Church, seeing thou hast not followed the example of Christ, who preached much but wrote nothing, and thou hast written much, whatsoeuer thy preaching was.

n Tritenheam
l. de sc. Scrip.

Christ preached much, but wrote nothing, say you. So saide the Paganes afoze you(o) accusing the good Disciples of sinne, as presuming to doe that which Christ the wisest man did utterly auoyd. Christ preached much, but wrote nothing, say you. So say the Papistes to draw all credite from the holy Scriptures, vnto their unwritten blasphemies, and traditions. For, saith one of them (p) Christ outwardly did not write, nor commaunded the Euangelical Gospel to be written, but onely to be preached, and published: and another sayth (q) It was not the will of Christ that his Church should rely vppon paper writings, nor that hys mysteries should bee committed to parchment: plainly shewing that the Apostles sinned in writing as they did. For they did more then they were entyred to doe, and contrary to the will of Christ when they occupied themselves in writing, whereas they would haue preached much, (after his example) and written nothing.

o D. August.
de Confess.
Euang. l. c. 7.

p Vignerius
Instr. ad Chr.
Theol. ro. c.
3. v. 20. f. 33. a

q Costerus
Anchirid. Coa
trouati. c. 1.
p. 43.

It may be you dislike not, you haue in reuerend estimation the writings of the Disciples and Apostles of our Saviour Christ, I hope so to: how be it he that shall mark your words aduisedly: can neuer thinke your meaning to be sincere. The Arrians thought well of the holy Scriptures too: yet they abolished utterly both the decrees of the Nicene Council (r) and the most profitable writing of the holy Fathers (s). The Anabaptists think wel of the Scriptures too, but they burned all theyr books (t) were they neuer so good. If you so commend the writings of the Apostles and Prophets, that you condemn the worthy labors of other learned men, though you are no Papist, because you preferre the Scripture, yet you come near them in this point, which hinder the groweth of true religion, so well as Papists.

r Sozom. l. 4. c.
26.

s Athanasius
in Apolog.
Theodorici. l.

t. c. 11.
t Sleidan. Co
men. de statu
Rel. & Rep.
l. 10.

To conclude, if you are of minde that men are not to write, because Christ wrote nothing, or any way raise a disliking of good mens workes in the mindes either of Students, Gentils, or common people, assure your selfe, he that wrote nothing but preached much, will by the writings and preachings of his seruants discover your folly, and otherwise pursue you with his iudgements, vnesse you repent.

Miles Mosse.

*Many that haue the roome of Christ at this day, are giuen
to write much, though they preach litle.*

Miles Christianus.

Now you are come vnto the ministers of the word which be writers, of whom you deliuer thre thinges. First that there be many of them: next, that they write much: lastly, how they preach litle. And none of these thinges are true, if you meane the ministers of the word, which are publique writers. For the priuate writers who knoweth? I trust they are many, and I pray God encrease the number of the studious so they write and study for the Churches quietnes. For sure I am their labors are most blessed of God, and liked of his Church, which study and write moste for the common good. But cursed is he, (whereabout soeuer he be employed) which doth the worke of the Lord negligently (4). Now consider your assertions.

2 Cor. 4. 19.

Miles Mosse.

*Manie Ministers of the worde at this daie, are. publique
writers.*

Miles Christianus.

The Ministers of the worde that bee writers at this day, though they may be many, I grant, if you set them apart by themselves, yet are they fewe, very fewe, euen too fewe in comparison of those Ministers, which eyther preach, but write not, or neither preach, nor write. I am sure you can not reckon of an hundred one Minister, that taketh paines in writing, and call you those many?

For

Not to speake of other places, the state of our Church for publique writers, is reasonably well known unto us both, and know we so many Ministers that be writers in the same: He is a friend of ours that was wont to say in his Sermons (which I haue not heard a great while) that your Townsmen of Burie are such diligent bearers of the word on the Monday exercises, that they may easily be singled-out from other men: surely the writers of our Church all of them may easily be singled, and numbred, they are not so many (and yet too many by some, like your selfe, vlesse they exercise their stile in moze necessary matter than they doe).

I take it all Cambridge at this holwe hath not foure, nor all Oxford five, nor all London sixe, nor all Suffolke (a Countie most replenished with Ministers of any Shire or County in England, Norfolk and Lyncolnshire excepted *, nor some whole Diocesse so many: I put not euerie publisher of a Catechisme in this number of) approued writers, & some Counties, shires, and Diocesses both in Ireland, Wales and England too, none at all: and of these, some not these two, some not these three yeares and bpward haue committed anie thing vnto the presse: and yet shall it publicly in print, and as a reproch, a lasting reproch of our Ministerie, be deliuered, that the writers, the Ecclesiasticall Ministers that write, be manie.

* See M. Camdens Britan.

Miles Mosse.

Manie Ministers of the word write much.

Miles Christianus.

Blame not Ministers for writing much, which in truth is little to that which both others afore them haue done, and they are bound vnto.

It is no reproch to our Church that any able men do write, but it is a great reproch that either there be no moe of them, or that they write no moze.

And our Diuities haue a great account before God to make (so manie parishs remaining without preaching Pastors, and so many aduersaries on all sides arising to the great annoying of the whole Church in every corner) that yet sit still beholding

the house of God miserable waisting into ashes, partly by the flames of inward contentions, partly by barbarous ignorance, and will not set their handes to their bookes, and by their laboured writings quench the same, and bring them out of danger that be ready to perish. But more to blame are you, and such as you are which neither doe good that way your selues, nor like of them which be industrious & painefull for the common good, but thinke that much (I am affraide too much) which is bestowed in writing.

Assure your self some Citizens, Physicians, Lawyers, Gentlemen, and Courtiers shall be renowned in the Church of God, when a number of idle-bellied Ministers shall perish in oblivion. For they haue taken time frō their worldly affaires and pleasures to encounter with the Familists, Brownists, Martinistes, Atheistes, the monsters of our daies, when these haue suffered them to rage and make their praise, either with none at all, or with colde resistance, they haue cut the throats of those spirituall Harpies, and brought them to their bane, when these haue either nourished or encouraged them by their silence.

Miles Mosse.

Manie Ministers of the word write much, but preach little.

Miles Christianus.

If Ministers by their writing neglect not their dutie of preaching, produce them not as offenders eyther for their preaching or writing, whether it be much or little. If they do their partes, let their paines then in writing and preaching, be as quicke spurres to picke them forward eyther which preach little, to preach more, or which neither write nor preach vnto one of them, or which preach much, but write nothing, vnto more diligence.

It is a praise for a Minister eyther to write or preach, if he can doe eyther and not both of them, but to write and preach for, as it is a double labour, so it deserueth a double honoꝝ: as neither to write nor preach (if men be not otherwise by the Church profitablie employed) is a double sinne, and so bringeth a double shame.

Post

Note them not, as faultie, that write much, & preach little, but blame them which preach little or nothing, and plaie much.

There some (whome I could name) in their studies writing, when they are either at the Pandes with their Spaniels ducking, or in the Allies with their mates, botoling: I am sure they would thinke them much iniured, that priuely, much more in publike monuments, are disgraced as faultie, which bestow that time profitably in writing for a generall benefite, which others bestow vainly (often times wickedly) for a short and priuate pleasure.

And yet is it an vtruth, that They which write much, preach little. For howsoeuer it be true in some, which either will not, or cannot preach: (and I woulde to God, they which cannot do both, would yet do the one, and which cannot do the one, woulde do the other at the least) yet true is it not in all, nor in the most and best approued Writers, who I am sure both ordinarily in their owne places euerie Sabbath day, and extraordinaryly too, when either by authoritie or friends they are called forth, doe preach, and that as often, and as commendably as other men which doe not write, but onely preach. And they by good experience doe finde, that writing is no hinderance, but a furtherance vnto preaching.

Would you cast your eyes from vanities, vpon the labours either of Maister Caluine, Beza, Musculus, Bullinger, Sadele, and other famous Writers abroade, or of some of your painefull brethren at home, you would be enforced to confesse, not that they which write much preach little, but that they which write much (so God blesteth their good in deuours) do preach much, and be as glorious lights vnto the Church by their preaching, euen most profitable preaching much, as by writing.

Miles Mosse.

And yet, as Paul saide, Hee was not sent to baptize, but to preach, though both were necessarie duties of his calling: so must it be said of Pauls successors, preach they must in

season and out of season : write they neede not , but as opportunity is offered , and occasion doth require.

Miles Christianus.

Yet Paule saide , He was not sent to baptize , but to preach. And yet Saint Paule was sent both to preach and to baptize , and as well to write as either to baptize or preach. And as he had not done his parte , if he had neglected either preaching or baptizing , so had he not done his duetie , if he had not written . For the same God which elected him to preach , and minister the sacraments , appointed him also to write.

Contrarietie.

S. Pauls successours are to followe his steppes . Pour selfe doth say , They neede not write , but as opportunitie is offered , and occasion doth require : Therefore when opportunity is offered , and occasion doth require , they not onely may , but must also write.

I wot wel , as al the Disciples and Apostles were not , but some were : so are not all ministers of the woꝛde , but some to write . Now when is not opportunitie offered to write : The ende of all writing is , either to instruct the rude , or to reprove the froward , or to confute the aduersaries , or to admonish the vniuersally , or to exhort the godly , or to some such good ende or other : and when is there not iust opportunitie offered , and occasion giuen for some or others to be occupied in these matters : The more that either ignorance and wickednesse is rooted , and aduersaries doe arise , the more earnestly ought men to exercise themselves herein . If at any time , men haue no woe both matter and occasions manifolde to employ their gifts and talents for the publike benefite .

Thus in fewe wordes you haue overthrowen whatsoeuer in your former wordes you haue vttered against the multitudes of writings in these our daies . He that will write vpon no iust occasion , is a fond man , but they that can , and may , and will not write vpon iust occasion offered , is both wicked against God , and inuious to the Church .

Miles Mosse.

My fellowe Ministers , therefore I intreate , that they consider

*consider seriously howe farre the liuelie voice exceedeth the dead letter: the other I leaue to the censure of aucto-
ritie.*

Miles Christianus.

This is your conclusion, wherein you make a request, which is, that Your fellow Ministers would seriously consider, namely, how farre the liuely voice, that is, preaching, exceedeth the dead letter, which is, writing.

I also intreate your fellow Ministers, and your betters, and your inferiours, and your selfe, and all men to consider your wordes, and that seriously. For my parte I haue seriously considered of them, and I obserue some things in them worthy due and serious consideration.

First I note therefore that you so write, as if by euident demonstration you had proued, that Preaching farre away surpasseth writing, whereupon you say, My fellowe Ministers therefore &c. which is nothing so, you haue insinuated such a thing, but not proued it.

Next I note, that you, who so basely haue spoken of bookes and writings in the premises, are now by the force of truth Contrarietie driuen to saie and confesse, that the benefites of writing are exceeding great: howbeit the liuely voice, that is, preaching, farre exceedeth the dead letter, that is, writing.

Other things are besides to be considered, which in the discussing of your assertions shall be reuealed.

Miles Mosse.

Preaching doth farre exceede writing.

Miles Christianus.

He is verie blind, that seeth not, much vnthankesfull, that will not acknowledge, most impudent, that dare denie the benefites of writing and preaching to be exceeding great: but whether that preaching exceedeth, yea as you affirme, farre exceedeth writing, and the voice of man the bookes written by man would seriously be considered.

For my part, I can not but thinke your position diuerse
D wayes

Contrarietie.

waues to be vsound. For though some preaching excēdeth some wviting: yet shall you neuer be able to proue that preaching/simplie excēdeth wviting. Say, if you denie that some wvitinges, excēde for godnesse some Sermons, you haue a face of hvasse, and are againe contrarie to your selfe, who confessed afoze, That men are become like windy instruments, ready to speake as soone as they receiue breath, though they giue an harsh, and vncertaine sound, which you can not asserme simplie of wvitinges. For albeit some wvitinges, like this your Epistle, are windie, without substance, and some are vaine and erroneous: yet all are not so. And those wvitinges that are studiously, and according to the prescript rule of Gods word, and of the commendable sciences exactly penned, must needs be, not only equal, but farre more excellent besides than those Sermons which either be like windy instrumentes, and giue an harsh and vncertaine sound, or otherwvise erroneous.

And as some preaching is not better than all, but farre inferior to some wviting: so some wvitinge are both equal to some, some better than many, some more excellent in some respects than all Sermons, and whatsoeuer proceedeth from the mouth, which you call the lively voyce of man: and of this last sort are the wvritten Sermons, and other booke of the Prophets and Apostles, called vually the holy Scriptures, whereby we are bettered when we are not by the lively voyce of those men, the Apostles I meane and Prophets, and whereby the controuerxies of all times are to be determined, when they are not by the voices of any men, be they neuer so liuelie. Other wvitinges of holy and learned also in diuerse respects excēde preaching. For booke will teach, and counsell, and comfort, and strengthen, and confute, and doe those and the like duties both for the instruction of the ignorant, conversion of sinners, ouerthrowing of Heresies, when, and where, and in such sort as happely no man can, and some may will not, or dare not. And so wviting is not alwaies inferior, but sometime excēdeth, yea farre excēdeth preaching, vnderstanding by preaching the vtterance of Gods word and will by the liue-

He voice of an Ecclesiasticall and lawfull spouster: for otherwise the holy writings of god men are verie preachings. And therefore Iuell saide one (whom not your selfe onely, but the whole Church of God this day hath in honorable remembrance) Paule did preach the Gospell also by writing, and the people did heare the Gospell by reading (a). Besides, the Scripture saith (b), How Moses is preached, seeing he is read in the Synagogues euey Sabbath day: & the Church of the Iherosolymians were taught as well by the Epistles, as preachings of S. Paule (c).

a D. Fulke
gainst the
Rheam. Test.
fol. 218.
b Acts. 15. 21.
c 1. Thes. 2. 13.

Miles Mosse.

Bookes are but dead letters.

Miles Christianus.

You would haue it againe seriously to be considered, that Bookes and writings are but dead letters. Which if you speake not in god sooth, it is fondlie, but if seriously you thinke as in plaine tearmes you wyte, it is erroneously, not to say blasphemously set downe.

You tearme bookes and writings Dead letters. The Papists call the holy Scriptures (which are bookes) A blacke Gospell, Inky Diuinity (a), A leaden rule (b), A nose of waxe, A dumbe Iudge (c) consider seriously what companions you haue in this assertion, and be ashamed.

a Eekius. vide
Kernicium in
Exarn. Concil.
Trid. p. 31. & c
b Maioranus
clyp. milit. ec.
l. 3 c. 1. p. 82.
c Pighius con-
trouers. de Ec.
d 1. Pet. 1. 7.
23. 24.
Reuel. 1. 2.
e 2. Cor. 6.
f 1. Iohn. 1.
Phil. 2.
g Heb. 13.
h 1. Pet. 1. 13.
i Heb. 4. 12.

The holy Scriptures which both the Papists tearme, A dumbe Iudge &c. and you, (for he that thinketh all bookes and writings, dead, excepteth none) A dead letter, the holy Ghost tearmeth the same Scriptures, The word of God (d) which I am sure (whether read or preached) is a word of power (e), of life (f), of comfort (g), immortal seede (h), liuely and mighty in operation, and sharper then any two edged sword, entring through euery vnto the diuiding asunder of the soule, and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughtes, and intents of the heart (i). You that shall tearme the holy Scriptures either wake, that are so mighty, or blunt, that are so sharpe, or dead that are immortal, you show your selfe to

haue smal sense, or feeling, or life of truth in you.

Againe, the cause of error and spiritual mortality, is not simply the want of preaching, but the ignorance of the Scriptures (*k*) which you call the dead Letter. And whereas often we are aduised to beware of Dogs, of idle workmen (*l*) of false Prophets (*m*) and sozetold of an heap of vayne Teachers (*n*) we are neuer behoorted from reading the holy Scriptures, but charged aswell to regard the good instructions written by the pen (*o*) as preached by the mouth of the Apostles, and promised blessing not only for hearing, but for reading also the workes of holy men, the Prophets of God (*p*) whose labors doe engender faith (*q*), and hope (*r*), and bring vnto perfection (*s*), saluation (*t*), and life euermlasting (*u*). And therefore without impiety cannot be blazoned for dead, and basely called A dead Letter, effecting so diuine thinges in vs, and for our welfare.

But be it you cremp the holy Scripture out of the number of dead letters: yet can you not truly cal the written labors of other holy men, Dead letters. For what doth preaching (be it spoken without derogating any whit from the maiesty of the preached word) what doth preaching which bookes by the cooeration of the holy Ghost do not bring to passe in the hart of man.

Doth it teach: They teach, and what teacheth any man by mouth, which another will not teach by pen: your selfe, and we all may ascribe the learning that we haue aswell I am sure vnto the writings, as preachings of man.

Doth it reprehend: what doth moze forceably: what wil so plainly repproue as bookes: (writings will speake when men either wil not, or dare not, or cannot.) The working of this my writing in your heart will tell you, when I cannot, holue you holde a Paradore, in thinking writings to haue no life.

Doth it conuert: I thinke it no error to hold that writings may conuert. Sure I am Hilarie (*x*) and others (*y*) haue deliuered that by reading they haue bene conuerted. I graunt ordinarily it cometh not to passe, but by preaching

k Math. 22. 29

l Phil. 3. 2.

m Mat. 7. 15.

n 2. Tim. 4. 3.

o 2. Thes. 2. 15

p Reuel. 1. 3.

q Iohn. 10. 31

r Rom. 15. 4.

s 2. Tim. 3. v.

t 6. 17.

u 1. Tim. 4. 3.

v Iohn. 5. 39.

x Hilar. lib. 1.

y de Trinit.

z Ades and

monu. 1. 965.

Lewes Euans

in his Castle

of Chriillia-

me.

thing (which is therefore of almost highly to be accounted of) yet God will haue it now & then appeare that by the working of his holy spirit in the readers and hearers, bookes can raise from the death of sinne vnto y life of righteousness, to the end the writings of his children should be esteemed, and known to be of more force then dead letters. And whether they do conuert or no, God he knoweth from whom no secrets are hid, yet certain it is they wrought mightely in mens harts, when for an english booke some haue giuen five markes in money, some a load of haire for a few chapters of S. Iames or S. Pauls Epistles (z).

Doth it confute: Were they dead, and had no force and power to ouerthrow the kingdom of errors, and Antichrist, our aduersaries the Papists would neuer proceed so hardlie against our writings, as they do. He foresaw somewhat, who at Pauls crosse in London publicly did say, we (meaning the Papists) either must roote out printing, or printing will roote out vs (a) They also foresaw somewhat who at the late and last Councell holden at Trent, so carefully decreed, for the publishing of some, and prohibiting of other bookes (b) who by their open writings haue condemned a great number of our labours, as hereticall and dangerous: and miserable shauen, mangled, depaured (which they call censuring and purging (c)) the worthy monuments both of the ancient Fathers, and best noted writers of this age, they foresaw that our writings, though they may be reputed but dead letters, yet would giue a deadly blow vnto poperie, which thing M. Luther also foresaw, as his Epitaph doth witness (d).

Pestis eram vivus, moriens ero mors tua, Papa.

They are not dead which bring the Pope vnto his death.

He was a Bishop of Portingal, that durst not send vnto another Bishop, as ranke a Papist as himselfe, one of our bookes (being yet a confutation of an Epistle of his) without the speciall fauour of a Cardinal (e). Impossible was it for one of the vulgar people to come by one of those bookes, when a Bishop might not reade it (no not when it concerned himselfe) but by the licence of a Cardinal. What thought

z Ads and Monu. f. 945.

The Vicar of Croydon.

a Ads and Monu. f. 838.

b Concil. Trid. Sess. 4. decr. de editione & vsu S. lib. 6. Sess. 18. decr. de librorum destructione.

c Index Ex purgationis

d Theol. Wirtemb. contra Behlar. p. 314.

e Oforius in Had. l. 1. p. 44.

FCencil.Tri-
den, Ses. 4.
decr. de editi-
one & vlu S.
librorum.

they it would worke in the simple peoples minde, when they doubted it might infect a Bishop: And if you marke it well, our home Papists, which will heare the Sermons of some Preachers, wil neuer or very hardly be draloue to peruse anie of our bookes, neither may they (f). It seemeth therefore that in our writtigs there is life, when they hate our bookes as monsters.

Parries trea-
son.p.17.

That Gods children were as carefull to keepe men from bad, euery word of some of them being warrants vnto duellish mindes to commit sinne(g), as the wicked are politike to keepe ill men from good bookes: and that we made as much conscience not to reade theirs as they doe not to read our writtings: if we did, sure I am as there be few Protestants among them, so would there be lesse Papistes, and Traitors, and other wicked men among vs, neither would so manie of vs renolt vnto their idolatrie, being bewitched by their inchaunted bookes, seeing so few of them turne vnto the true religion, because they will not acquaint them selues with our bookes, containing sound and forcible perswasions vnto the truth. For they know ours vnto that which we hold, as we know theirs to be perswasive vnto that which they maintain: and both they and we, and all men know that bookes well and pithily penned are not dead letters which can not moue, but of great force to perswade either vnto sinne or virtue.

Miles Mosse.

My selfe though I haue alwaies desired to benefit the Church as I could, and haue found by experience, no one thing more necessarie for the benefit thereof, then a sufficient forme of teaching the principles of religion: yet to publish one of mine owne I durst not, partly, because it is a thing which craveth the consent of many, partly because the world is scarce able to containe the Catechismes already printed.

Miles

Miles Christianus.

Now you speake of your owne experience. We will therefore consider it the more seriously. But what is it which by experience you haue found out? Namely, that no one thing is more necessarie for the benefit of the Church, then a sufficient forme of teaching the principles of religion. This you speake of a publike writing, and a sufficient prescribed forme of catechising to be published, as this whole section doth plainly demonstrate.

Now surely Maister Mosse, I would you knew your selfe. In the sentence nexte immediately going before, you intreated all your selowe Ministers, to consider seriously how farre the liuely voice, namely, preaching, doth exceed the dead letter, that is, writing: here you sing a Contre-tenor, and saie, Contratene; by your experience ye haue found, that No one thing is more necessary for the benefit of the Church than a sufficient (published) forme of teaching the principles of religion. If no one thing, and so not preaching, by your owne experience, is not more necessarie for the benefit of the Church, then, a certaine prescribed Catechisme, which is a booke or writing, then renoue your former saying, that Preaching doth farre exceed writing: for some writing is as necessarie for the benefit of the Church as preaching. But if preaching doth farre exceed writing, then renounce this saying, No one thing is more necessary for the benefit of the Church, than a certain sufficient Catechisme. For if the one be true, the other must needs be false. Again, if true it be, that the liuely voice exceedeth farre the dead letter: and a Catechisme, being a printed Booke, is but a dead letter, then true it is not, that a certaine prescribed Catechisme, which is a dead letter, is as necessary as the liuely voice, which is preaching: and if the liuely voice far exceedeth the dead letter, then is not a Catechisme, which is but a dead letter, as necessarie for the benefit of the Church as preaching, which is the liuely voice.

Hereof it followeth, that either in this you affirme more than euer you found true by your experience, or, in the other saide more than you could affirme by any certaine knowledge:

either your knowledge is better then your experience, or your experience to be praised before your knowledge. Either your experience is ill, and your knowledge good, when you say preaching doth farre exceede writing, and the lively voice, the dead letter: or your knowledge is not sounde, and your experience good, saying, that for the benefite of the Church, a certaine prescribed forme of Catechisme is as necessarie as preaching, and the dead letter as the lively voice.

a Epist ad D.
Protest. Re-
gis Edw. 6.

A sufficient forme of Catechising is necessarie, you say, Maister Calvin approues it (a), I graunt it. But you are much insufficient, either to inuent, or appoint that same sufficient Catechisme for all Churches. That belongeth not vnto you, and a few like your selfe, but vnto publique authoritie. And yet (such is your Spirite) you insinuate that you woulde so doe, were it not partly that it requireth the consent of many, partly, that, there be very many Catechismes already: the one manifesteth either your stomach, that you will not aske, or your owne weakenesse that cannot attaine the consent of many thereunto, the other some arrogancie in you, that being but one private man, would yet prescribe vnto all Churches a certaine forme of Catechising, were there not too many already.

The consent of some, though they be many men, is no cause to undertake such a worke, except that some be of autoritie: the multitude of Catechismes is no let on the other side, but that one of many, or one Catechisme for all may be appointed to all and euery Church, by those that haue the gouernement of vs all.

Miles Mosse.

This Catechisme hath bene about these twentie yeares extant in the Church, & had in it at the first the consent of diuers great Diuines in the Vniuersitie of Cambridge: whereof some haue yeilded to nature, and some continue to this day. The one shall excuse me of noueltie, the other of singularitie.

Miles Christianus.

You that haue condemned al writings afoze, do now commend

inend a writing vnto our Church: and you which preferred preaching far aboue writing, and tearmed all books but dead letters, doe now extoll one booke, as a thing so necessary for the benefite of the Church, as preaching, and the lucky voice of any minister of the word.

Diuersly haue men bene and are affected towards bookes, that which one commendeth, another doth condemne, and contrariwise: againe, some which like many well, yet, like one aboue all. . *Tarquinus Priscus* was raiſhed with the woorkes of *Sibyl Amalthæa* (a), *Scipio Africanus* with *Xenophon* de *Cyrspadia* (b), *Cardinall Poole* with *Ciceroes* booke de *Reipublica* (c), *Cyprian* with *Tertulian* (d), *Hierome* vvith *Origen* vpon the finaler Prophets (e), *Carolus Magnus* vvith *S. Augustine* de *Ciuitate Dei* (f), *Thomas Aquinas* vvith *Chryſostoms* imperfect vwork vpon *Mathew* (g), *Miles Mosse* vvith this Catechisme, the which no one thing, no not preaching is moze necessary for the benefite of the Church in your iudgement.

This Catechisme you commend, first for the long time it hath continued in the Church, euen about these twenty yeares. Next for the good approbation which it hath receiued from diuers, and they great diuines in the Vniuersity of Cambridge. The one whercof shall excuse you, so you say, of novelty, the other of singularity.

So Miles, the goodnes of the Booke, and approbation giuen thereunto by great diuines, as you learne them, can, much lesse, shall, and I thinke will neuer excuse you either of novelty, or singularity. For is it not novelty (let those reuerend, whom you call great, and all Diuines bee iudge) to commend that vnto the publique Church now, which at the first, and euer since for these twenty yeares, til this your publication, was but for priuate householders (*). And for one priuate man of a selfe-will, uncommanded, or without the licence of his Superiours vnder-hand, to deriue that into publique Churches and Schooles, which was made but for priuate families, especialie when Catechisines already by lawfull authority bee appointed both for Schooles (b) and Churches (c), I thinke no wise man

C

(iudge

a Lactan. de
falsa. Rel. c. 6.
b Cicero l. 1.
epist. ad Q.
Fratrem.
c Aſcham. e.
piſt. l. 1. p. 37.
d Tritenhem
de ec. ſcrip.
e ſic. hiſtorie
Cen. 3. c. 10.
f Ibidem Cen.
8. c. 6.
g Dign. Car-
thec. de 4.
Nouif. ar. 17.

* A Short Ca-
techisme for
priate houſ-
holders was
the wanted ti-
tle.
h M. Nowels
Catech.
i Q. Iniuſt.
41.
The Rub. af-
ter the Catech.
in the booke
of Com. pray-
er.

A iust Apologie

(iudge you thereof as you liſte) but will iudge it ſingularitie.

Miles Moſſe.

Since the publication hereof, it hath beene before this, ſoure times imprinted, which argueth the good approbation which it hath receiued, as well from thoſe in authority, as from the particular Churches of this land,

Miles Chriſtians.

The praifes of this booke haue not yet an end, but you further commend it from the often imprinting of the ſame. For ſince the publication thereof, ſay you, it hath beene before this, ſoure times imprinted. Be it ſo, which argueth, you ſay, the good approbation which it hath receiued as well from thoſe in authority, as from the particular Churches of this land.

But you are deceiued much. The often imprinting thereof doth no whit argue the good approbation which publique authoritie doth giue vnto a booke. I could name bookes vnto you (within leſſe than twenty yeeres) ſoure times imprinted, which yet neuer by publique authoritie were approued. It followeth not, A booke is often imprinted, therefore it is allowed by authority. You know, or at leaſt may know, that Printers commonly doe gaine moſt by thoſe bookes which are moſt forbidden. Whereby you may note into what a peruerſe and ſroward generation we are fallen, wherein men moſt earneſtly deſire, though they buye the moſt deereſt, the things which by whollome ſtatutes and proclamations be moſt ſtraightlie prohibited to be either bought or ſolde. I ſay not that this Catechiſme is ſo. Yet muſt I tell you (howſoeuer you ſay it is by authoritie approued, becauſe it hath been ſoure times imprinted) I haue ſene diuerſe impreſſions of the ſame, & could neuer yet ſee, as in authorized bookes (*Seene and allowed*, or any thing to that effect) till this laſt impreſſion, and publiſhing thereof by your meanes.

Neither doth it followe, It hath bene ſoure times within theſe twentieth yeares imprinted: therefore the particular Churches of this lande do approve it. You are neuer able to proue that

that the particular Churches of this lande haue approued the same. I thinke your meaning is, it hath bene approued by all because it hath bene taught in some particular Churches. Which is as weake an argument as the former. For the teaching of it in some, argueth not that it is approued of all. Now vntil all haue approued the same, neuer say, The particular Churches of this land haue approued it. And when our prudent Gouernors haue so approued, that they do commend it vnto all Churches to be taught, then as some few Churches already, (by the toleration of our milde Gouernours) haue, so all Churches of this lande will in deede approue the same. In the meane season you cannot but by Supposition, which is deceitfull, say, that it is, or euer hath bene approued by the particular Churches of this land.

Miles Mosse.

And yet it hath fallen (as it sometimes happeneth with a Trauailer) into the handes of euill companie. Some haue abridged it of the right: some haue bolstered it out with more than the owne. In both, they haue bene verie preiudiciall to the authors.

Miles Christianus.

You haue shewed the god, now you declare the ill successe that this Booke hath found. And yet it hath fallen into the handes of euill companie, you say. If it haue done euill men good, it was wel for them, that it happened so: but ill for it, if it haue bene abused in their companie.

But what hath fallen out? Some haue abridged it of the right: some haue bolstered it out with more than the owne. In both, they haue bin verie preiudiciall to the authors. Had you shewen either what they had left out, which should not be omitted, or what they had put in, & might not be added, you had done well, and might iustly haue thought them preiudiciall to the authors, and euill men: but when you so say, and yet shewe no fault, much lesse proue their actions faultie, manie will thinke you preiudiciall vnto them, and an euill man, so to attaine them in a publique writing. The men are well

known to be better men then your selfe, and by their labors to haue done moze god seruice to the Church, than your selfe hether to hath done.

Miles Mosse.

The things which I haue aimed at in this labour, are principallie two. The one is, more shortnesse in the answeres, for the capacitie, and memorie of the simple: and the other is, more direct and euident proofes of Scripture to the purpose. Questions and answeres I haue added none, more than I suppose them to haue beene intended of the first founders, or so necessarie, as they might not be omitted.

Miles Christianus.

But what hath your selfe done to the booke, if one may aske you: Haue you so published the same, as at the first by the Authors, the first founders, diuers great Diuines in the Vniuersity of Cambridge, it was published: Haue you restored the same to the first integritie: No, you say. Haue you not: And yet call you them Evil men, which haue altered it, you hauing your selfe varied also from the first founders.

*Testimonij
remidet.
Newly corrected and
abridged by
Miles Mosse,
&c. your selfe
doth say euen
in the face of
the Booke.*

But what is it you haue done? You haue aimed, you saie, at two things, the one is more shortnes in the answers, for the capacity and memory of the simple, and the other is more direct and euident proffs of Scripture to the purpose. And is this all: For, you saie, For you haue added besides questions and answers. Clerie well, then you haue both made some answers shorter, which were long, that is, Abridged, and you haue Added questions and answers too, that is, bolstered it out with more then the owne. Haue you thus done, by your owne confession, and blame you other men naming them Evil, and saying, they haue bene preiudiciall, very preiudicial to the Authors, and yet haue done but that which you haue done, and no more?

But you haue reasons for your doing. For you saie, that you abridged it for the capacity and memory of the simple, and

and enlarged it but by such things as you suppose were either intended of the first founders, or so necessary as they might not be omitted. And may not they where they abridged it, say also, they did it for the capacity and memory of the simple: and where they enlarged, that they either supposed their additions were intended by the first founders, or so necessarie that they could not be omitted? We these reasons good, alleadged for your selfe: and be they not as strong, alleadged by, and for them: And then what praise purchase you, but they deserue the same: And why are they reproched as ill, doing but that which you did, and vpon so good groundes as you haue done: Is this wel done of you, & that ill done of them: Are they ill men, doing as you do, & you a good man doing euen as they: Are they preiudicial to the authors, and not your selfe: And let all men that haue iudgement iudge, whether that by your abridging and adding, you haue bettered, and not rather worsened this Catechisme, of so manie great Diuines of Cambridge, and whether it were not much better, both at the first, as the Authoꝝ did it, and since, as o-ther men did publish it, then now.

You say, you haue aimed at more direct and euident proofes of Scripture to the purpose. I doubt not of that: but how wel you haue hit the marke let others say, I will not now unfold. One thing only I wil tel you, & but the truth (as he knoweth, who knoweth all things) opening your booke (as our Saviour did the booke of the Prophet Esay (a), I founde ^{a Luke 4. 17.} this question, What callest thou the Catholique Church? This answer, The Catholique Church the number of faithfull people, vvhich are, haue bene, and shalbe to the worlds end in all places, all vvhich are knouen to God, and cared for of men, These pꝛoofs Iob 10. 16. 2. Tim. 2. 19. Matth. 18. 14.

The first pꝛoofe Iob 10. 16. is to shew that the Catholike Church is the number of faithful people, vvhich are, haue bene, and shalbe to the vvorlde end in all places. I turned to that place in Iob, and I found the wordes to be these, But let it encrease: hunt thou me like a Lion, returne and shevy thy selfe marneilous vpon me. Here is no word

to the purpose, for which it is quoted. You made me to misse but thinking it might be a fault of the Printer, and that Iob might be set for Iohn, I turned into the tenth of Iohn the 16. verse, where in deed our Saviour Christ speaketh of his Church, and of one Church, and of the increase and perpetuities of the same. But by your leaue that place neither will proue that The Catholike Church is the number of faithfull people, vvhich are, haue beene, and shalbe to the vvorlds end in all places. For though it be true that the faithfull people which are, haue beene, and shalbe to the vvorlds end, are of the Catholike Church, yet are not the faithfull people the Catholike Church. For then should manie which neither had, haue, or shal haue faith, be excluded from the mystical bodie, the Catholike Church of Christ, and yet both our Saviour dyed, and shed his pretious blood for them, and they were elected unto life euerlasting, before the foundations of the vvorld, so well as they which by hearing the vvord of God preached, haue attained faith (b). They are in an error which expounded this Artickle, The holy Catholike Church, of the visible Church, as the Papists do, and they are not in the right way, which expounded it onely of the Faithfull. For the holy Catholike Church, which vve belieue in our Creed, is not the companie of the Faithfull onely, but the whole company of Gods elect and chosen, whether euer or neuer they doe belieue.

Ecclesia Catholica quam credimus est cecus vniuersus electorum Dei. Thesis Rainoldiana, & verè Christiana Thesis.

Rom. 10. 17.

The second prooffe, (2. Tim. 2. 19.) is truly quoted. But the third and last (Matth. 18. 14.) alledged to proue that the Catholike Church, as you say, the companie of the faithfull is cared for of men, is nothing so nor so. The vvordes of S. Mathevv in that place be these, So is it not the vvill of your Father vvhich is in heauen, that one of these litle ones, should perish, where our Saviour plainly sheweth that his prouident care is exceeding great euen ouer litle ones of this vvorld, he saith not that men haue a care of his people, the litle ones of this vvorld, or that they be cared for of man.

But the contrary we may see in the holy Scriptures. For the

c Ioh. 15. 19.
d Ioh. 17. 14.
e Ioh. 15. 19.

vvorld hateth them (c), because they are not of the vvorld (d), but chosen out of the vvorld (e.)

Neither

Neither haue you misapplied onely this text of Matthew, but ouer and that peruerterd the good meaning too of the Authours. For where in the former editions, it is thus, I be- lieue that God knoweth them al, and hath a most tender care ouer them, which is very true, you set downe in yours, Al vvhich are knowvn to God, and cared for of man, the former of which is true, the latter most false. And yet are you a good man, and they ill: you a benefactour, and they preiudiciall to this booke: Fel it into ill company, when it came into theirs, and was it happy by lighting into your handes? This one place maketh me to thinke you haue not dealt soundly in other.

Miles Mosse.

And in these I haue not trusted my self alone (because euery man aboundeth too much with his owne sense) but haue consulted with diuers godly and learned breithren, that two might be better then one, and a three-folde ward might not easily be broken.

Miles Christianus.

As you can not trust your selfe in your doing (if we may be- lieue you): so, take you not the better heede, this and such o- ther dealing of yours will make others warie how they trust you, and others in such actions. This is not the first time you haue ouer-reached your bryethren, and made them to giue ap- probation to your deuises, of which both they and you may be iustly grieved.

It is now almost vsuall for cunning fellows to circumuent their plaine meaning bryethren, and make them doers of that, which themselves will not, or dare many times be seene in, or not alone.

You haue made your bryethren accessarie vnto those faultes whereof I haue proued you guiltie, by consenting vnto your action. For not the doers of euill onely, but they also which ap- proue the same, be culpable.

If you did amisse your selfe also, the consent of diuers (how learned and godly soeuer reputed) doth not godd your fact, but aggrauate your offense. And therefore if you offended a-

up way, as you haue diuersly, both they and you haue much more sinned, you in getting, they in giuing their approbation vnto your doings,

Miles Mosse.

Now this handfull of water I haue presumed to present vnto your Lordship: first, in regard of mine owne especial duetie. Secondly, because that the care of the principles of religion, lieth by right most weightely vpon the shoulders of the gouernours of the Churh. Thirdly, that thus I and my brethren about mee, might as wee coulede, witness our thankful minds to your Lordship, for the freedom of our Ministerie, and the peace in our places, which hetherto we haue enjoyed by your gouernment.

Miles Christianus.

These wordes open mee a gap into a wide fielde of large discourses, which I purpose not to enter into at this time.

How you are bound vnto your Lorde and Maister, it is better knowen vnto your selfe, then vnto mee: sure I am his Lordship is nothing bound vnto you for this Epistle, and dedication: neither haue your brethren about you, nor your brethren farre of, cause to thanke you, for these open thanks in a publique writing.

And if you had writ nothing but vnto the eloquence of *Articulis* altogether, it had bene better both for your selfe and the whole Church.

Miles Mosse.

The Lorde Almighty graunt that your olde age, may bee found in the waies of righteousness: and so may bee vnto you a Crowne of glorie: and vouchsafe you the continuance of his Spirit, that as in the daies of persecution, you strived for the Gospell, almost vnto blood: so in these dayes of peace, you may hold out the faith, and a good conscience euen vnto the end. Burie S. Edmund the 14. of Iuly. Anno. 1590.

Miles Christianus.

Amen.

